

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MARCH 26, 1914

NEW SERIES, VOL. XVI, NO. 13

KINGDOM BRIEFS

Dr. Jno. H. Eager gave his illustrated lectures on the Bible this week at Hattiesburg, Perkinson, Lyman, Wiggins and Bond. He goes next month to North Mississippi.

It is now claimed that good milk and butter are made from soja beans. Of course, there are some who will insist that the milk and butter come from the beans by way of the cow.

Senator Borah from Idaho, who has been a staunch advocate for a constitutional amendment allowing women to vote, now thinks it cannot come without repealing the fifteenth amendment giving the suffrage to negroes, and seems willing for it to come that way.

The bigot is the man who doesn't agree with you and won't be convinced unless you give him a reason. At least that is some people's ground for the change of bigotry. A man who held to the truth in the face of death was once called a martyr; now a man who clings to his conviction of truth and won't yield to ridicule or offers of high position is stigmatized a bigot.

The fool and his money are soon parted, said the man to his wife who had spent a dollar or two advertising her flowers in a newspaper. But he saw that the foolishness of a woman was wiser than man when she filled orders for flowers and collected twenty dollars. The same wisdom may be shown in giving to the Lord's work, for "he that soweth to the spirit shall of the spirit reap life eternal."

The four lawyers on the Education Commission are among the very best in the State, namely Ex-Governor A. H. Longino, Judge J. H. Price, at one time a member of the Supreme Court; Hon. W. M. Whittington, one of the best presidents our convention ever had; and Hon. A. S. Bozeman, a brilliant attorney of Meridian. These men have given their time and labor without charge and often at personal expense, to the work of the denomination. Many matters necessitating legal learning and advice have come up in which their assistance has been indispensable. Honor to whom honor is due will bring these brethren into a good share.

The sudden death of Miss Minnie I. Bacon, matron of the isolation hospital, Springfield, Mass., was a great shock to her friends. All who were associated with her—doctors, nurses, patients—appreciated her for her sterling qualities. Not only was Miss Bacon admired for her professional skill; she was also greatly loved for her generous nature. After her death these lines were found in her room: "In all our difficulties, perplexities and trials, it will help us to remember that we have to take but one step at a time. Let us ask God to help us take that one step bravely and unfalteringly. Tomorrow's strength is very largely the heritage of today's patient striving." This was her practice in life, and this patience and bravery have been the great lessons learned by her associates and friends from an unassuming but wonderfully useful life. — Trained Nurse and Hospital Review.

\$300,000.00 ADDITIONAL ENDOWMENT EQUIPMENT FOR MISSISSIPPI COLLEGE.

The Baptists of Mississippi are asked to raise in cash and subscription \$200,000.00 by June 1st, 1914. Of this amount, up to March 20th, they have in cash and subscription \$175,000.00. That leaves \$25,000.00 more to be secured by June 1st, in order to get the \$100,000.00 gift from the General Education Board of New York.

Seven-eighths of the entire amount has been secured. Have you had a part in securing it? Have you made a cash payment or given a subscription to this the greatest single undertaking of the Baptist brotherhood of Mississippi? If you have not done so, put down this paper and fill out the subscription blank in another column and mail it at once either to W. A. McComb or Mississippi College, Clinton, Miss.

If you are a pastor and no agent has visited your church, write at once to W. A. McComb, Clinton, Miss., or J. D. Franks, Baldwyn, Miss. The Baptists of Mississippi cannot afford to fail in this undertaking. Be one of the number to see that they do not fail.

MISSION CALENDAR

Mississippi is asked to raise:

For Foreign Missions	\$42,000.00
For Home Missions	31,000.00
Raised to March 14, Foreign Missions	7,458.35
Received since March 14, Foreign Missions	1,068.03

Total	\$ 8,526.38
Raised to March 14, Home Missions	6,736.36
Received since March 14, Home Missions	564.32
Total	\$ 6,700.68
Yet due Foreign Missions	\$33,473.62
Yet due Home Missions	24,299.32

C. N. Callahan was called and accepted the church at Meadville. This is a growing town and furnishes a good opportunity.

It is a healthy sign of denominational life when sermons are being preached at our associations on our distinctive doctrines. It is better still that they are appreciated and published by request of the hearers. If you wish something in this line, write to H. W. Rockett, Courtland, and J. P. Williams, Collins, whose sermons were recently published.

A woman mayor in Oregon last week fined her husband, who is a liquor dealer, for selling whiskey to minors.

Rev. J. R. G. Reeves, Baptist minister for more than two-score years, died at his home near McComb last week. He was the father-in-law of Brother Jesse L. Boyd, who has accepted the care of the Coldwater church.

We have received a copy of "Bulletin of Ministerial Department," from Louisiana College (Baptist), Prof. E. Godbold, secretary of Education Commission. It is neatly gotten up with pictures of the ministerial students and statement of the present condition and the outlook.

This number is given largely to the interest of Mississippi College endowment, which is the most pressing duty now before us and the greatest single task our people have ever undertaken. The articles by well-known and honored brethren in this issue will be given a glad reading. Some other articles promised have not reached us, but will probably appear later.

The Crystal Springs church is considering the plan of adopting the church subscription plan to The Baptist Record. This is the method adopted by the Prentiss church under the leadership of Rev. J. B. Quin, and which was so well described by Brother Leon Tyrone at the Men's Convention. If you want to know whether it has worked well, ask those who have tried it.

In one of His parables Jesus says the seed is the word, and in another He says, "These are the sons of the kingdom." In one case it is the teaching; in the other it is the people themselves. In the judgment of Jesus these are identical; in the one case we have the truth in speech; in the other we have it in deed and in life. In the one case it is proclaimed with the lips; in the other it is incarnate—it takes the form of flesh and blood. There ought to be no difference between these two. Let us make them so coalesce that it will be difficult to tell where one ends and the other begins. The life ought so to "speak the truth that in love we may grow up into Him in all things, who is the head, even Christ."

On the seventeenth a meeting of the Education Commission was held at Newton, six of the nine members being present. The purpose of the meeting was to pass upon the question as to whether all conditions imposed by the convention on the old board of trustees of the college had been met. It appeared that the terms had been satisfactorily fulfilled and the old board was authorized to transfer the property to the new board appointed provisionally at the last meeting of the convention. With this the transfer is complete and the object, which has been desired and sought for more than a year, has been attained. Clarke College becomes the property of the convention, which in turn becomes responsible for its management and maintenance.

THE BAPTIST RECORD

WHY SHOULD MISSISSIPPI BAPTISTS OWN, OPERATE AND SUPPORT A SCHOOL LIKE MISSISSIPPI COLLEGE?

J. A. Gambrell.

The development of the civic and religious life of the American state institutions is essential to the religious growth of the Baptists in any state. These are the state paper, the State Mission Board and the state colleges, which must be strong enough to be of state-wide influence. These are essential. The hospital and the orphanage will be helpful. And the more good schools located at strategic points the better. But there is to be unity and commanding strength, with clear, intelligent leadership, the trinity of agencies named above are essential. This is more than a theory—it is demonstrative on so wide a scale that doubt is excluded.

We might argue for a strong denominational college like Mississippi College, because it is needed to fill out the denominational life. Life must have outflow to be healthy. Christianity concerns itself with humanity as it is, in its sinning, depraved, ignorant blind condition. Jesus helped at every point. It is hard to make every one see the deep philosophy of the words of Jesus, "It is more blessed to give than to receive." But people grow in the direction of their giving by a law of their nature. If we may assume that intelligence is good for Christians, good for the per se, and promotive of their usefulness, as we surely may, then giving to support an institution like Mississippi College, is in itself a great blessing. It is not the only thing not even the main thing, to have such a school in which to educate the future great men of church and state. The main thing is that the people put themselves into it, for in so doing they grow themselves. The fountain that flows out is the one which draws into itself that supply the outflow. Stagnation is another name for death. Any Baptist college like that supply the outflow and are an invalid or a semi-invalid; how can you accomplish things? If this is true of men in general, how much truer is it of a doctor, the one on whom we all call when we have an ache or a pain—real or imaginary? How can he stand the strain of work, day and night, rain or shine, all the time, everywhere, Sunday as well as during the week, if he is a physical weakling? And who wants to consult an invalid to find out how to keep well? It is as bad as consulting a bald headed barber about how to prevent falling of the hair. Thus we see that Mississippi College takes care of her future doctors by giving them a good physique. You will find the Mississippi College alumni everywhere taking a lively, healthy interest in all

education and progress. They are not new, but ever near us. One is that we have State schools which are for the most part becoming more religious. Our own Baptist teachers are in many of them. All that is good but not sufficient. A virile Baptist college in every state, turning out Baptists of a pronounced New Testament type will continue to diffuse a healthy religious influence into State schools where religion cannot be positively taught. And such a college will contribute much to the safeguarding of the education of the State against the microbes of skepticism which have an affinity for the minds of green collegians. We can't afford to take the denominational hand out of this business. The danger is that because we have done so well some may think we have done enough. The other peril is that we will grow weary in well doing. This peril besets us everywhere. All the time, about all we are doing. I used to tell around over Mississippi about the brother who was discouraged because his quarter had not converted the heathen. He had given and why should he keep on giving? The illustration is extreme, but it illustrates. If we are to grow all round, we must keep on giving. The thing that worries me about the Catholics is they won't quit.

But a denominational college furnishes equipped leaders, preachers and others for the masses. Leaders are essential and always will be. No denomination can afford to have its leaders trained by other people. Herbert Spencer told a big half-truth when he said, "Education is a process of downward diffusion." If leaders—and the intelligent will lead—if leaders are loose and flabby in their religious thinking, or erratic, they will diffuse these qualities among the people and the very fountains of religion will be corrupted. The function of the denominational school is to produce a virile, four-square, pronounced type of Christian character, true to every interest of the Kingdom. Doing this, the college will uplift denominational life wherever its influence goes and that will be far and wide. There is a finer Baptist economy than to support Baptist colleges up to the point of genuine efficiency.

Before I quit the subject, I must say that there are two pools lying along the upward road of Baptist progress, as far as concerns ed-

MISSISSIPPI COLLEGE'S CONTRIBUTION TO THE MEDICAL PROFESSION.

By An Alumnus.

Before we consider what Mississippi College has done for the medical profession, let us consider for a moment what the profession stands for and what it is supposed to accomplish. Some one has said, and wisely so, that to be a physician in the fullest sense of the term, one has to be, first and foremost, a man in every respect. I do not know who said it, but I am sure that he was a Christian physician himself, for only such a man can possibly know just how close and intimate a physician gets to his patient.

We shall, then, take up the things that go to make, first of all, an all round man, and see how Mississippi College does her share toward producing these results, and, incidentally, how she prepares the embryonic medicos for what is later on to be their life work. These things—call them necessary attributes if you like—are physical, mental, moral and social.

What does Mississippi College do toward perfecting the physical man? Does she say you must take so many hours a day of hard, grinding study, leaving only a few necessary hours for the eating of meals and taking of rest? Not at all. She does say you must take a certain number of hours of this subject to take a B. S. degree, and so many hours of that to get an A. B., and so on, but these hours are so arranged that you may have one, two, three hours every afternoon for physical exercise, recreation, and mental relaxation, for you know how all work and no play makes Jack a very dull and stupid boy.

While no effort is made to graduate physical giants and prize fighters, yet the authorities do go to a great deal of pains and some expense to make it possible to develop your physical being along with your mental. What matters it how brilliant you are if you lose your health and are an invalid or a semi-invalid; how can you accomplish things? If this is true of men in general, how much truer is it of a doctor, the one on whom we all call when we have an ache or a pain—real or imaginary? How can he stand the strain of work, day and night, rain or shine, all the time, everywhere, Sunday as well as during the week, if he is a physical weakling? And who wants to consult an invalid to find out how to keep well? It is as bad as consulting a bald headed barber about how to prevent falling of the hair. Thus we see that Mississippi College takes care of her future doctors by giving them a good physique. You will find the Mississippi College alumni everywhere taking a lively, healthy interest in all

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kinds of athletics; that the men themselves are above the average physically.

And what does she do for her students mentally? Any one who has done four years of college work at Clinton and has been compelled to pass the examinations prescribed by the professors of mathematics, chemistry, physics, Latin and Greek will vouch for the truthfulness of the statement that a mental sluggard has no place in the school. If the old college does not train students thoroughly, why is it she can claim so many of the prosecuting attorneys over this and her sister states as alumni? Why so many judges, superintendents of education, presidents of colleges, professors, successful business men, and last, but not least, so many physicians?

The regular work done at Mississippi College in the chemical laboratories, in physics, in Latin and Greek, all go to help make a most solid foundation on which to build the superstructure of a physician. After I had finished at Mississippi College I went to a leading Southern university to take my medical course. There I found only 14 per cent of the men were literary graduates. At that time we were allowed to do the four years work in three years, provided we were holders of a B. S. or a B. A. degree from a reputable literary institution—and Mississippi College graduates invariably did so easily on account of the excellent ground work in the regular course.

Then there is the question of morals. What sort of a man, morally, should a physician be? He should be beyond reproach, for does he not go into our homes to heal our mothers, wives and daughters, and does he not get as close, or even closer, to our loved ones than our minister? We tell him things about our physical condition that necessarily bear upon our moral and religious behavior, that we would not dare tell our pastor. If he is not what he should be, morally, will it not be only a question of time when he will take advantage of some of these secrets that we try so hard to conceal?

And how does Mississippi College care for the morals of her young men? By having the most moral lot of instructors it is possible to get to show by their daily living that the only life worth while is the morally sound life, that the immoral man may seemingly succeed where his more moral brother or neighbor may not, but that this prosperity is accidental or only temporary at best, and that we may be sure "our sins will find us out," sooner or later—usually sooner. By having every enthusiastic Sunday School and church, B. Y. P. U., and Y. M. C. A. The church at Clinton is always blessed with one of our brainiest and most instructive pastors. Mississippi College not only teaches and preaches to the young men to be moral, but shows them how to live moral lives by living that kind of life before their very eyes daily. I know of no community with higher ideals of right and wrong than Clinton. And a majority of the students that stay there long enough to graduate come away with a highly developed sense of right and wrong, a quality that will go with them through life and steer them clear of many rocks and rough places. The physician who is, in addition to being a graduate of a recognized medical college, a graduate of Mississippi College, is usually a safe man, morally.

The often quoted saying, "It is not good for man to be alone," is most generally used in persuading some one to get married, and while that may be one version of its meaning, there is another. It may also mean that we cannot live as we should without a certain amount of social intercourse. At Clinton, the son of the wealthy man learns to be democratic, and the poor son of a farmer learns that it is only true worth that counts, and that he will receive the same attention and consideration, provided he is what he should be, as the boy whose father has some building on the campus named for him on account of his generosity. He learns that so-called "society" as an end is a hollow mockery, a delusion and a snare, but that it

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CONTRIBUTION OF MISSISSIPPI COLLEGE TO THE BAPTIST MINISTRY.

A. J. Aven.

A college, "if in heavenly truths attired, Needs only to be seen to be admired."

I have been asked to trace briefly the stream of blessings which the college has contributed to the Baptist ministry. While I am to follow but one of the several streams that form the large river of the institution, my governing aim shall be to enable the friends of Christian education to obtain a clearer prospectus and to conceive of the college a higher value than has been the case in the past, and that they may understand that the contributions which have been made to the college were devoted to the highest uses, and in turn the college is helping men on toward the noblest destinies. The college belongs to the Baptists of Mississippi, and they have a right to know every phase of its work, and the more generally the work is understood, the more willingly will they come to its aid.

Some years ago I was assisting a young man just entering college to make out his classification. I asked him what he knew. He replied "Fesser, I don't know nothin'." I replied, "Young man, you are all right." And indeed he was, for he was in a state of ignorance, but fortunately, had been awakened to the fact. On another occasion, one night, Mrs. Aven and I were returning from the chapel, after the close of an entertainment. Two students were just behind us, and in earnest conversation. One was heard to say, "I don't know nothin' and ain't got nothin', but I'm goin' ter git both." I said to my wife, "Watch that fellow, he has been awakened, and will surely make it through."

On another occasion a married preacher entered college over the protest of his people, "For," said they, "there is no use for our pastor to go to college; he already has words enough." But the glory of it was, this young man knew that to be a preacher demanded something more than words, that it takes thoughts, and that the college was the door to the store house of thought. His mind had been awakened to his great necessity.

Now one of the great missions of a college is to awaken the mind to its true relation to its environment. This is the first and one of the most important contributions that can be made to the ministry.

There are about 90 ministerial students in the college this session. A large number of these do evangelistic work during the summer vacation. Were they in the employment of our State Board, it would come at a heavy cost, but as it is, there is no cost except what the individual churches contribute as freewill offerings. The reflex action on the college is very

may be used as a means to meet, learn and associate with your fellow man, and as such is a good thing, but when ill used or abused is not worth while. This is accomplished by means of receptions, recitations, lectures, musicals, oratorical and athletic contests, and all who show aptness are invited and urged to take part in them. All under the chaperonage and supervision of members of the college faculty and their wives.

If "the greatest contribution has made to civilization has been and must continue to be a renewed, regenerated citizenship," then Mississippi College stands as a splendid example of an institution that has done a noble part in contributing so largely to the ministry.

Clinton, Miss.

At the recent Laymen's Convention in Texas, Mr. H. Z. Duke, of Dallas, made an address the divisions of which were as follows: "(1) What would you be worth to the cause of Christ without your property? (2) What would your property be worth to the cause of Christ without you? (3) What are you and your property together worth to the cause of Christ?"

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great, for they advertise the college as hardly any other agency can. This strong evangelistic force comes, in the main, through the well organized Bible department of the college. This department practically organized and built up by Dr. Sproles, has been fortunate in securing Dr. Provence to carry on the work. Being a man trained in the art of making and delivering sermons, he is enabled to give the young men who come under his tuition the very best instruction.

But the work as described above, is merely incidental. When the last word has been said, it is clearly understood that the agency through which the Kingdom of God is to be brought in, is the pastorate. Whatever contributes most to the strength of the pastors, adds most to the ministry, for "preachers are to be thought of as men mediating the thinking and spirit of Jesus to humanity in all the ways they act as ministers of the gospel of Christ." The college has been under the control of the Mississippi Baptist State Convention for 64 years. A simple comparison of the strength of the ministry at the beginning of this period and now will properly emphasize the value of the college to the ministry. It is not to be understood that the men of that early time were not as much devoted to their work and that they did not meet the measure of their opportunity, just as one of the most useful men in Mississippi said to me, "I am not a college man, but I insist on all young men who come under my influence to go to college, for the circumstances in which I have done my work will never exist in Mississippi, and as time passes the demand for trained men will increase."

As evangelists under the State Board and the Home Board, the college has been a liberal contributor. With B. Simmons and E. D. Solomon in the State work, and recently with J. P. Harrington as enlistment secretary, W. R. Cooper as Delta missionary to say nothing of the many men under the employment of the State Board, the college is well represented.

The college has also contributed largely and strongly to the evangelistic forces of the Home Board. It is with pride that I point to such men as W. P. Price, Harmon Holcomb, and W. A. McComb who served so faithfully and well in this capacity. Two of this trio are now in charge of large and important pastorates in Georgia, while as is well known, Dr. McComb is pushing to a successful close the great endowment movement.

In addition to all this, the State secretaryship has been filled throughout the organized work by college contributions, with the exception of the incumbency of Dr. J. T. Christian. Not only this, but the secretary as well as the president of the Home Board, are contributions of the college.

The college has played an important part in the work of foreign missions as a glance at Italy, Africa, China, Japan, and Mexico, will reveal. The work of the devout men who have wrought in these fields respectively will go down through the coming ages as a benediction to humanity, and will reflect a continuous glory on the name of the institution which had so large a part in the preparation of these men for their great work.

I hereby subscribe the following amounts to Mississippi College Endowment: \$..... to be paid as follows:

Cash or within 30 days \$.....

November 1st, 1914 \$.....

November 1st, 1915 \$.....

November 1st, 1916 \$.....

November 1st, 1917 \$.....

August 1st, 1918 \$.....

Name \$.....

Address \$.....

Date.....

HOW GOES THE CAMPAIGN?

I must answer in the superlative—most marvelously!

When the question first began to agitate the minds of our people to raise a large endowment few were so optimistic as to think that the Baptists of our good, but financially distressed State could ever raise \$200,000.00. But when the thrilling message from Dr. Buttrick, of the Education Board of New York, reached us stating that the board appropriated \$100,000.00 on condition that we raise \$200,000.00, from that moment our conviction has been absolute that success was in our hands. Then followed days and weeks of prayer and persuasion. As the needle always settles toward the north pole, so all our hearts from every angle turned to Brother McComb to accomplish this, the greatest task in the life of our denomination. After many conferences and repeated declinations, one night in November he took my hand and said: "I will accept the commission, and we will succeed." I retired that night with absolute confidence that the victory was ours. I have never doubted it one moment since. No more inspiring campaign was ever waged. It has grown with ever-increasing momentum. Brethren everywhere have been kind, courteous and true. The call to arms was responded to with surprising alacrity. Think of the Baptists of Mississippi raising nearly \$180,000.00 in a little more than a year and a third and nothing else has suffered! Marvelous work for our people and everybody takes off his hat to McComb! Nothing has ever surpassed this achievement for the college. We are just beginning to enjoy our splendid, but heretofore hidden, strength. Success and victory are assured, and within ninety days we shall celebrate the completion of this task.

We in the college were never more hopeful and happy. God bless noble friends and the helpers.

We shall expect you to join the jubilee party at commencement the last week in May.

Cordially yours,

J. W. PROVINE.

MISSISSIPPI COLLEGE ENDOWMENT.

By W. A. McComb.

The Mississippi College campaign for the equipment and endowment fund is progressing as well as could be expected under existing circumstances. We now have subscribed \$175,000.00. We will be compelled to have \$25,000.00 more or lose the gift of \$100,000.00 from the General Education Board of New York. We are now within two months of the time limit. What we do must be done by June first. I am giving below a form that we use in taking subscriptions and I ask every one who has not made a subscription to fill it out and mail to me at Clinton, and I will at once mail blanks to be filled out. Do this at once without even putting aside the paper.

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Name \$.....

Address \$.....

Date.....

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Capital Nat'l Bank Bldg—Opposite Postoffice

\$2.00 PER ANNUM,

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P. L. LIPSEY, Editor

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words, inserted free,
over these amounts will cost one
cent per word, which
must accompany the notices.

EDITORIAL.

GOD IN THEIR KNOWLEDGE.

The ends of the ages sometimes meet. Paul in the first chapter of Romans describes a condition of the long past heathen world that has some striking similarities to things in our day. One of these is that he speaks of those who "refused to have God in their knowledge." We, too, have come upon a time when it awakens strong opposition, in any system of or effort at education, we wish to include God in it. The ancients were not averse, many of them, to education. Some of them were highly developed along certain lines, but their plans for education were like stacking a single line of bricks one on another, not realizing that the fear of God is the beginning of wisdom. Without this there is no stable support for knowledge itself and no possible support for character and moral well-being which give value and permanency to knowledge.

The situation is becoming today increasingly acute in our educational systems. There are those who earnestly contend that the Bible which gives us our knowledge of God has no place or right in the public schools or in the State colleges and universities. Others insist that only selections from the Bible may be used provided such are chosen, all can agree upon and will not therefore be sectarian. It is becoming unpopular to have a school known as sectarian and some are taking pains to advertise that they are not sectarian. Some Baptist schools have changed their charters to let the world know that they have no particular or definite notions about God or His work.

Mr. Carnegie rises up to smite the distantly Christian institution and many seek shelter. In answer to the question as to what school is now willing to cleave to a definite faith in God and a strict adherence to His word, some one like the little boy when repeatedly pressed with the question from his teacher as to who made the world, finally blurted out "Twain't me!"

There is a distinct if not systematic effort on the part of many to "refuse to have God in their knowledge" by refusing Him admission to the schools which are the temples of knowledge. One cannot look closely into any moral issue in any line without being convinced that the opposition to truth and the progress of righteousness is superintended and guided by a presiding genius. It is not local, or sporadic but orderly and proceeds with martial precision. We contend not against flesh and blood but against principalities, against the spiritual hosts of this wickedness.

It is not merely here to insist or to intimate that it would be right to force the reading of the Bible or any other religious exercise upon our public schools or into any institution supported by taxation. The conception of a free government with equal rights may make it improper and illegal to utilize an institution to force religion upon any unwilling patron. Our

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fundamental Baptist principle of separation of church and state would lead us consistently to refuse the use of public funds in the interest of religion.

What is insisted upon is that our Baptist position and our loyalty to God and His word of truth demand that we make a place for God in our knowledge. We don't want a godless education, as we do not want a godless man or nation or state. If there is such a thing as a Christian education, Christians must provide for it.

There can be no Christian education without the Bible being made an essential part of it. Education is loosing the life forces within a man and giving them the best opportunity for development. The enlargement of knowledge is the enlargement of life. The acquiring of knowledge with the proper use of it is the expanding of life. "This is eternal life to know Thee the only true God and Jesus Christ whom Thou didst send." If we mean to provide an education which includes the knowledge of God, we must build and maintain Christian schools. The imminent task before Mississippi Baptists is to endow Mississippi College. There remain but two months to this work. It is time now for everybody to help.

THE RELIGION OF THE IMPOSSIBLE.

It is the distinctive mark of Christianity that it is the religion of the impossible. It cannot be reduced to the plane of the human, the natural, the usual, the possible to men, without utterly destroying its character. It was never brought into the world to do what could have been done in other ways without it. It was at too great cost to have been merely one way of accomplishing results. If men might have been saved in some other way, Christ died for naught. What the law could not do, God did by means of the gospel of Christ. We need never fear to assume the miraculous nature of the religion of Jesus or hesitate to contend for the superhuman and impossible in connection with it. What is perhaps of more consequence we are to believe in and expect the impossible always in connection with the preaching of the word of Christ. The miraculous is its element, and miracles are the commonplaces of Christian experience.

It began in miracle, the conception and birth of Jesus, it was consummated in that of His resurrection and ascension. Paul said, "If Christ be not risen our faith is vain and we are false witnesses against God." A man who does not believe in and proclaim the resurrection of Jesus has no place in the kingdom and certainly cannot be a teacher and preacher of Christ. Jesus Himself made it the evidence of His claim to be the Christ, when He had been asked for a sign.

That which had its origin and consummation in miracle, repeats the process today. The Christian life begins in a miracle. Regeneration is nothing less than accomplishing the impossible. Can the Ethiopian change his skin or the leopard his spots? Neither can we do good, that are accustomed to do evil. Then this same Jeremiah says, "I will make a new covenant with you" * * * I will write my law in your hearts." What we could not do is done. This miracle is repeated wherever the gospel has gone. It is the direct act of the Almighty God working in man to produce a new creation. He speaks and it is done.

The miracle of regeneration being accomplished opens the way for any other that may be needed to carry out the divine purpose. All things are possible to him that believeth. Nothing is impossible with God, and the religion of Jesus Christ is just the onmoving of God in the soul and the ongoing of God in the world. The duty of living a righteous life becomes now not an impossible nightmare, not a yoke which we and our fathers and our children are not able to bear, but a blessed accomplishment through faith in God. It is now possible "that the righteous

Hon. W. M. Whittington presents in his forceful way the subject of "Mississippi College's Contribution to the Educators."

President M. O. Patterson will write on "Mississippi College as a Factor for Righteousness."

Rev. J. D. Franks will speak of "Mississippi College as an Evangelizing Force."

President J. W. Provine will tell us "How Goes the Endowment Campaign."

THE BAPTIST RECORD

Thursday, March 26, 1914.

This number of The Record ought to be read and preserved by all our people. May His blessing be upon every writer and reader and the paper and those who stand so nobly behind her and make her such a power for righteousness, is the sincere prayer of the writer.

MISSISSIPPI COLLEGE AN EVANGELIZING AGENCY.

J. D. Franks.

The great task of Christians is to make Christ known, unto the uttermost parts of the earth. Hence the fundamental purpose in the operation of any Christian enterprise should look toward the accomplishment of that great task, and all Christian institutions should serve, either directly or indirectly, as evangelizing agencies. Does Mississippi College serve as such?

Yes. Directly, Mississippi College has been the means of the salvation of hundreds of young men. Over 400 attend school here every year. Many of these young men are unsaved when they enter. But, coming in constant contact with the wholesome Christian influences to be found here—such as Christian teachers, a devoted pastor, regular preaching and prayer-meeting services, a good Sunday School, an A. B. Y. P. U., a splendid Y. M. C. A. and protracted revival meetings—many of them are converted.

I haven't the statistics in hand, but I am sure that during the 64 years of her Baptist history, Mississippi College has in this way been instrumental in leading many hundreds of young men to our Lord. During one session I remember, about one hundred professed conversion. Men enter some educational institutions believers in God and Christianity and come out atheists. Men have entered Mississippi College atheists and come out Christians. One of the most promising young preachers we have entered Mississippi College an infidel. Directly is Mississippi College an evangelizing agency?

Then, indirectly, is our college an evangelizing agency—in several ways. First, in training and turning out evangelistic workers. The splendid Christian organizations among the students, fostered by the Clinton church, afford most excellent opportunities for development in the personal service of soul-winning. This explains why the man's remark is true. A prominent brother made this remark: "I have observed that, as a rule, Mississippi College men are active church workers."

In the second place, Mississippi College serves indirectly as an evangelizing agency by supplying churches with trained pastors who do the work of evangelists. About a hundred young ministers attend school at Clinton every year. Here they receive great mental and spiritual training for their high calling. Many of them enter the field with their sickles sharp to reap souls for the Master by the thousand.

Again, the theological course at Mississippi College is thoroughly and soundly evangelistic. Not only preachers but all students, before graduating, are required to take work in this department. In this way much sane evangelistic sentiment is disseminated.

Our State is strongly Baptist. The last U. S. census gives us 54 per cent of the entire church membership. This is a great evangelistic victory. To the evangelizing services of Mississippi College this victory can, in large measure, be attributed.

But no institution can claim to be the evangelical in the true sense, that does not look beyond the borders of its own immediate territory. The field is the world. Does Mississippi have the world-wide vision of evangelism? Emphatically, yes! First of all, the Clinton church is enthusiastically foreign-missionary. Strong sermons by the pastor and addresses and lectures by visiting men and return missionaries are delivered every session from her pulpit. This furnishes a very congenial atmosphere for the development of a healthy foreign-mission sentiment among the students.

THE BAPTIST RECORD

Again, the mission study classes and the campaign for contributions conducted among the students are a very potent factor in developing a substantial foreign mission character. The one is educational, the other practical. Both are inspirational.

CLARKE COLLEGE NOTES.

This week has been one of great interest and enjoyment to all of us at Clarke for we have had the pleasure of entertaining our board of trustees and commission. The president of our college is feeling very happy over the final transaction, for Hon. W. M. Whittington, Hon. A. S. Bozeman and Ex-Governor Longino were authorized to complete the taking over of the college by the Baptist State Convention. There has been a terrible responsibility resting upon our leader the entire year owing to the state of things when he came to the helm, but the Rubicon has been bravely crossed, and now he can laugh as heartily as a boy of 'teens. The new trustees were installed at the meeting Tuesday and everything bids fair for a prosperous and happy life for Clarke in the future. It is not only the trustees, commissioners and faculty who have its interests at heart. The students, themselves, show their keen interest in the growth of Clarke. They have been busy for some time on the campus and this week the visitors seemed delighted with the things being done. The walks laid off in pleasing order all over the grounds, the stopping of carriages and delivery wagons making short cuts across the lawns, the general sightliness of the campus all about does our hearts good and we hope that it will attract many of our old students back to our college and stimulate them into active service for their alma mater.

So Mississippi College stands for evangelism at school, at home and abroad. Those who are supporting this school are doing a fundamental, far-reaching evangelizing work.

MISSISSIPPI COLLEGE, A FACTOR FOR
RIGHTEOUSNESS.

M. O. Patterson.

Three words, in the above caption, catch the attention of every friend of the institution. "Mississippi College," a watchword in almost every hamlet in the State! "Factor," not so familiar, possibly, but may be defined as "one of the causes producing a certain result." "Righteousness," that result "to be found in the right," "conformity to the right standard." Let us couple up. To borrow a word, factor would be the "coupling pin," connecting the fore wheels of a great institution with the hind wheels of a great principle.

Mississippi College is a Christian institution. This means that the school is owned and controlled by a Christian organization, founded upon Christian principles, manned by Christian teachers, permeated and dominated by a Christian atmosphere, to the end that the college may serve the Baptist denomination of Mississippi in advancing the Kingdom of God through the men educated, and trained and sent out.

The aim of a Christian institution is to produce scholarship, but much more—Christian scholarship; to produce manhood, but much more—Christian manhood; to produce citizens, but much more—Christian citizens; to furnish men for official positions, but much more—Christian officials; to furnish the processions with thoroughly equipped men, but much more—Christian lawyers, Christian doctors, Christian bankers, Christian merchants, Christian farmers. As a Christian institution meets these needs it becomes increasingly a potent factor for righteousness.

Then, indirectly, is our college an evangelizing agency—in several ways. First, in training and turning out evangelistic workers. The splendid Christian organizations among the students, fostered by the Clinton church, afford most excellent opportunities for development in the personal service of soul-winning. This explains why the man's remark is true. A prominent brother made this remark: "I have observed that, as a rule, Mississippi College men are active church workers."

Maxwell House. European plan. Single room, with bath, \$1.00 to \$1.50 per day; with bath, \$1.50 to \$2.50 per day.

Tulane. American plan. First-class modern hotel. Without bath, \$2.50 to \$3.50 per day; with bath, \$3.00 to \$4.00 per day. Rates reduced somewhat by doubling up.

Parties desiring reservations may write to either the hotel or committee. The committee, however, holds itself in readiness to make all reservations for guests, where applications are made in time, and directly to us, but cannot be held responsible for failures and misunderstandings where no such application is made, nor when the same comes too late.

All requests for reservations in either of the large hotels should be addressed to Rev. Wm. Lunsford, chairman of the general committee.

There are a number of smaller hotels and a large number of good boarding houses where hundreds of guests can find entertainment. Rev. J. H. Wright is the chairman of the committee to provide this class of entertainment. Parties desiring entertainment in one of the smaller hotels or in a boarding house should write to Rev. J. H. Wright.

All communications should be directed to Room 37, care of Baptist Sunday School Board building.

Requests for reservations are coming in rapidly. First come, first served.

WM. LUNS福德,
Chairman of General Committee.
Nashville, Tenn.

THE BAPTIST RECORD

MISSISSIPPI COLLEGE'S CONTRIBUTION TO THE TEACHING PROFESSION IN MISSISSIPPI

W. A. Whittington.

The Greek philosopher was right when he said, "A state is made or marred by its teachers."

No profession offers better advantages for service to humanity than teaching. The teachers of our State live in their hands very largely the future destiny of the country. It is extremely important, therefore, that they should be equipped in mind and heart for the great work in which they are to engage. It is extremely important that they have the right conception of right living, and of the fundamental things that underlie the right life. Christian colleges offer the best advantages for such training and equipment.

The teaching profession is by no means limited to those who occupy chairs in the universities and colleges, but includes that great body of men and women who are teaching in the public schools, and the high schools. The fact of the matter is that the right kind of teachers in our high schools and public schools is even more important than in the colleges and universities, where the students are already mature men and women. fortunate is that community in which there lives a great and good teacher. Education lies at the basis of all progress in both church and state. The people of Mississippi must be educated and educated aright if we are to keep pace with modern progress.

When we contemplate the fact that a large per cent of the children of school age in Mississippi attend no schools at all, while in Japan, but a few years ago, regarded as a heathen nation, it is said, ninety-five per cent of the educable children are actually attending school, it is time for our patriotic citizens to better themselves, and for our teachers to reconsecrate themselves.

I know of no vocation that exercises a greater influence on the progress of the race, and on the advancement of mankind, than the teachers of the land.

Let me say that teaching in the public and high schools is becoming more and more a profession. Our schools are demanding trained and equipped teachers, who have definitely prepared and given themselves to the high calling of teaching. Teaching is as it should be, a definite profession or vocation. The opportunities for usefulness in this profession should be a challenge to the most gifted of our ambitious youth.

In Mississippi College students have been impressed always that the training of the mind and the heart should go hand in hand. The purely intellectual alone does not predominate, but much importance is placed upon the development of the altruistic spirit, upon the development of the inner and better self. The young men are not only taught to be students and scholars, but above all, they are taught to be men, to quit themselves like men in all the walks of life.

The former students and the alumni constitute the most valuable asset any college can possess. The preachers and the teachers that have gone from Mississippi College are the crowning glory of the institution. To be sure, successful men in all the walks of life are glad to honor the institution as their alma mater, but I repeat that her teachers and her preachers are her greatest contributions to the State.

The graduates of the colleges are greatly in demand in Mississippi as the executives of our leading educational institutions, and the State is greatly indebted to each and all of them for their large and conspicuous service. Before President J. C. Hardy some three years ago, accepted the presidency of one of the leading educational institutions in Texas, the president of Mississippi College, the president of the Agricultural and Mechanical College, the president of the Industrial Institute and College, the president of Blue Mountain College, and the president of Hillman College were all alumni of Mis-

sissippi College, while the president of Clarke Memorial College was a former student.

Our alumni adorn professorships in the University, the Agricultural & Mechanical College, Mississippi College, Clarke Memorial College, and the Woman's College. In higher education the friends of the college may well feel proud of her achievements. Lowrey, Whitfield, Hardy and Patterson are household names in all well-informed Mississippi homes.

For half a century the college has contributed largely to the important office of county superintendents of education and these officers have had much to do with the progress of educational affairs.

Our high schools and academies have always congratulated themselves in being able to secure superintendents, principals and teachers from the alumni and former students of the institution. For almost two successive decades the superintendents of the schools in the Capital City of the commonwealth have been graduates of Mississippi College, and Jackson is no more fortunate than are many other cities of our State.

But I believe in a democratic education; I believe in democratic colleges, and in the education that touches and benefits the greatest number of people, and hence I believe that the greatest contribution of Mississippi to the teaching profession in Mississippi, consists in that great army of men who have gone from her walls with the altruistic spirit dominating their lives, and taught in the rural districts, and in the smaller towns of our great State. While I could give many facts in support of this statement, I content myself with this one: A large majority of the students not only in Mississippi College,

but also in the other leading educational institutions of the State are coming from the country side, and my observation during the past ten years is that the teachers from Mississippi College in the rural schools are quite successful in inducing their students to pursue their education in the colleges and universities.

I know of no vocation that exercises a greater influence on the progress of the race, and on the advancement of mankind, than the teachers of the land.

With the larger endowment and better equipment, which will result from the campaign that is being so successfully led by Dr. W. A. McComb, special courses will doubtless be provided for those who will follow teaching, as a profession, in Mississippi College, and to the successful completion of that campaign, Mississippi Baptists should dedicate themselves, unreservedly.

Greenwood, Miss.

MISSISSIPPI COLLEGE ENDOWMENT NOTES.

By W. A. McComb.

Laurel First church, under the leadership of Pastor L. G. Gates, subscribed \$1,635.25 to the endowment. The Kingston church, under the leadership of Pastor J. E. Crawford, subscribed \$337.20. There will be more to follow from both of these churches before the gleaning is completed by the pastors.

RATES TO THE MISSISSIPPI BAPTIST SUNDAY SCHOOL AND B. Y. P. U. CONVENTION AT NEWTON.

The Mississippi Baptist Sunday School and B. Y. P. U. Convention will meet with the church at Newton, April 7-8. The Southeastern Passenger Association has granted a rate of one and one-third fare on the certificate plan. When you buy a ticket, ask the agent for a receipt. You will pay full fare going and return at one-third rate. The certificates must be signed by the secretary of the convention and stamped by the railroad agent at Newton. Be sure to get a certificate when you buy a ticket. Clergy permits and mileage books will count. We must have 200 who travel by rail to the convention, or there will be no reduction.

Foxworth, a small church, gave \$32.38. Meadville, without a pastor, on a week night appointment, gave \$371.65. Let the good work go on.

May His blessings rest upon every gift and giver. is my sincere prayer.

A kindergarten, which grew in the first month from 16 to 31 little folks, is being conducted in Fukuoka, Japan, by Mrs. E. O. Mills. The children are from the best homes in the city.

Rev. and Mrs. Frank Mars, of Guaynos, Mex., are now at San Diego, Calif., waiting until they are able to resume their work. They are "home sick" for Mexico, which is their home and place to work.

Thursday, March 26, 1914.

MISSISSIPPI COLLEGE.

By W. A. McComb.

Mississippi College was chartered as Hemstead Academy by the legislature of 1826. It was first owned by the citizens of Clinton. In 1837 the charter was changed to Mississippi Academy.

The citizens of Clinton gave the school to the Presbyterians of Mississippi on condition that they would continue to run it as an educational institution. They ran it for several years, but finally it reverted to the citizens of Clinton, and in turn they offered it to the Baptists of Mississippi. In 1850 the Baptist Convention of Mississippi accepted the school and at once had the charter changed to Mississippi College. From that time till the present the college has been owned and operated by the Mississippi Baptist Convention. Thus for sixty-four years Mississippi College has been a source of supply to this great and growing denomination.

Being the oldest school in the State, she has furnished educational opportunities for the leading citizens in every calling of life, not only for Mississippi but for the world. Her sons are in almost every Southern State, filling positions of trust and usefulness with credit, and also many are in foreign lands.

She has college presidents, professors, teachers, lawyers, judges, physicians, bankers, merchants, farmers, planters, machinists, preachers, secretaries of boards, mechanics, and in fact both her graduates and under-graduates are filling with distinction every calling in life.

Three years ago the State Convention voted to launch another campaign for enlarging the institution in order to meet the growing needs of today. This campaign is now on, and while reasonable progress is being made, yet it will require the co-operation of all our people to complete this work. The campaign is for \$300,000.00.

The General Education Board of New York proposes to give to the college \$100,000.00 on condition that the board of trustees will raise \$200,000.00. This \$200,000.00 must be subscribed by June first of this year (1914). If it is subscribed by June first then we have five years in which to make the collection and as fast as we get this collected we can check on the Education Society for fifty per cent of the amount collected from this subscription up till October 1st, 1918. Whatever we fail to get collected by that time of the \$200,000.00 we lose a proportionate amount of the \$100,000.00 of the Education Board. But we will lose all unless we get it all subscribed by June first, of this year.

We make an earnest appeal to every Baptist and every friend of Christian education to come at this time to the help of the college.

THE CHURCH THAT COUNTS.

The man who does things is the man who counts. When a railway is to be built the promoters do not look for an engineer who can discover difficulties, who can find impassable morasses and unbridgeable rivers and impassable mountains, but they want a man who can somehow circumvent the morass, bridge the river and tunnel the mountains. In church work we have a right to expect the same spirit.

The church, to justify its existence, must show

Thursday, March 26, 1914.

THE BAPTIST RECORD

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec.

Faith knows no failure.

He who makes profession of most, of him most is expected.

There is little use to profess God with the lips when we deny Him by our lives; this is to profess piety when we practice impiety.

Do not wait for the opportunity to do great things. Opportunity is always with us—just doing the little things that come into our daily lives, and out of them grow the great things for which we yearn.

Jesus said, "Why call ye me Lord, Lord, and do not the things that I command you?" It is as if He had said, "Either keep my words more or call me Lord no more; either take me into your lives or cast me out of your lips." What will it profit to put off the old name and not put off the old man?

There is a law of exchange that rules in every sphere of human activity. The man who succeeds in this life must pay the price. God hath decreed that if we would get, we must give. This law holds good in the spiritual realm. If we would have business transactions in the upper world, if we would have power that comes down from above, we must pay the price. Can you answer? What is that price with you?

THE PRIMACY OF STATE MISSIONS.

This is a little book in the office of The Baptist Record and will be given to you on receipt of eight cents in stamps to pay postage to you. As the advancement of this great work has become greater and the urgent need of a still greater work is upon us, "The Primacy of State Missions" will be a wonderful help in our great campaign, which will soon be here. Oh, if we could but make you see and realize how great are the needs and how much good everyone's "little" would do, we know that you would enter into it with new zeal. Address The Baptist Record, Jackson, Miss.

CHRIST'S KINGDOM.

The time has come when every Christian must think in Kingdom terms. It is no little task committed to us by our Master. He who claims kingship is the rightful sovereign of the universe. The commonwealth of Christ is co-extensive with the outer circles of creation. The complete redemption of the whole earth is the complete aim of His purpose of grace. Christians should feel that the bringing in of this Kingdom, its enlargement and glory, is the grandest interest in the universe. The movement for the social and moral and spiritual uplift of humanity, is not simply a desirable undertaking, but it is the chief and most important undertaking under heaven. No one's Christian life is what it ought to be if the outreach of his sympathies is limited by anything less than the evangelization of all mankind.

THE CHURCH THAT COUNTS.

The man who does things is the man who counts. When a railway is to be built the promoters do not look for an engineer who can discover difficulties, who can find impassable morasses and unbridgeable rivers and impassable mountains, but they want a man who can somehow circumvent the morass, bridge the river and tunnel the mountains. In church work we have a right to expect the same spirit.

Mississippi Baptist Hospital

WHAT SHALL WE DO?

We had a very sad experience a few days since. There came to the hospital a young man and his sick wife. They came from a country community and made a plea for acceptance at the hospital although unable to pay. We were forced to say to them, "It seems impossible for us to take you."

Why? Were we full? No. Then why? Because we were already doing more charity work than our meagre income would permit. He went to another institution, but was not received. The surgeon in charge agreed, however, that if she would stop at a cheap boarding house and come from there to his institution he would treat her. This they tried two days with very unsatisfactory results. Again, he came to plead with us, and in the face of financial conditions, we could not turn them away. As I have intimated, we have many such pleas. Now we are your servants and ask you what must we do under such circumstances? Shall we invariably tell them, "No!" and turn them back to suffer and perchance die? God forbid.

Let me make a few suggestions: First, let each church and community have a committee on the sick, and when there are unfortunate sick people that need treatment that can only be secured in a hospital, arrange through that committee to bear part of the expense of such treatment.

Second, let individuals, W. M. U's, Sunday Schools and churches contribute to a benevolent fund. The hospital as it is today ought to be entrusted with at least one thousand dollars per year to be used in this way.

The doctors who practice at our hospital are willing and glad to treat such cases without charge. All they ask is that people do not impose upon their generosity. We are running the hospital just as economically as possible, and we are doing all and more benevolent work than can really be afforded without outside help. We are grateful to those who are sending us from time to time butter, eggs, and chickens and household furnishings. More of such could be used to advantage, but still we need money to meet bills made in the care of those who are not able to pay. Seriously consider these statements and come to our rescue.

Your humble servant,
BRYAN SIMMONS.
Jackson, Miss.

MISSIONARY CAMPAIGNS.

The association-to-association missionary campaigns are now on in Mississippi, Alabama, Kentucky and Tennessee. Dr. C. D. Graves, Miss Margaret Buchanan and the writer are conducting that in Tennessee. It is highly gratifying to note with what interest and even enthusiasm the pastors everywhere are taking hold of the work. "Missionary Day in the Sunday School" is enlisting all classes of the people as nothing else has done before. The time is short, yet a long pull and strong pull together on the part of all our churches and Sunday Schools will do great things for the cause of missions before April the 30th. May every individual give as unto God, and not to men.

J. G. CHASTAIN.

In preparing for Sunday School Missionary Day, April 12th, it is suggested that the superintendent or teacher furnish as a gift or loan to each child who is willing to use it as a "talent," a small sum—five or ten cents—to be invested and the proceeds given as his offering. A small group of children in a missionary society, with whom this plan was used, brought in an offering of nearly \$50.

Mississippi Women's Missionary Union Page

MRS. T. J. BAILEY, Editor	Jackson
Direct all communication for this department to the Editor	
MRS. J. P. HARRINGTON, Sunbeam and R. A. Leader	Clinton
MISS MARION BANKSTON, Y. W. A. Leader	Winona
MISS MARY RATHBURN, Correspondent	Raymond
MISS MARGARET LACEY, Correspondent	Jackson
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MRS. M. FULGHAM, Treasurer	Jackson
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MRS. BESSIE KENT	Forest
MRS. A. K. LONGING	Jackson
MRS. P. B. BRIDGES	Jackson

All Societies in Mississippi should send quarterly reports to Miss Margaret Lacey, Jackson, Miss., but all money should be sent to Rev. J. B. Lauer, Jackson, Miss.

"He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."—I. John 2:10.

QUARTERLY REPORT OF W. M. U.

(Continued from last issue.)

Hospital.

Aberdeen Asso.—\$10; Bogue Chitto Asso.—\$5; Columbus Asso.—Macon County Line \$1; Damascus \$5; Central Asso.—Jackson 2nd \$5, Utica \$5, Clinton \$5, Canton \$23.15; Deer Creek Asso.—Indianola \$6.50; Gulf Coast Asso.—\$46; Jeff Davis Asso.—Prentiss \$10; Kosciusko Asso.—Friendship \$5, Kosciusko 1st (Tr. Sch.) \$160; Lawrence Co. Asso.—Calvary \$7; Lebanon Asso.—Immanuel \$2.50; Hattiesburg 1st \$17.97, Laurel 1st \$25, Sunrall \$10; Lauderdale Asso.—Meridian 41st \$5; Highland \$5, Meridian 15th \$5, Hebron \$7, Meridian 1st \$110, Meridian S. S. \$14; Mt. Pisgah \$5; Union \$5; Mississippi Asso.—Mars Hill \$30; Oxford Asso.—Courtland \$5, Batesville \$4; Tr. Sch.) \$98.75; Pearl Leaf Asso.—Collins \$40, Mt. Olive \$10; West Judson Asso.—Camp Creek \$25; Yalobusha Asso.—Coffeyville \$5; Zion Asso.—Eupora \$5. Total Hospital, \$72.87.

Ministerial Students.

Columbus Asso.—\$10; Armstrong \$25; Copiah Asso.—Pilgrim Reformed \$26.25, New Zion \$2.50, Damascus \$15.85; Central Asso.—Jackson 1st \$75, Utica \$5.50; Deer Creek Asso.—Indianola \$2; Gulf Coast Asso.—Moss Point \$40; Kosciusko Asso.—Kosciusko \$5, Friendship \$1.50, Center \$3; Lebanon Asso.—Immanuel \$2, Laurel 1st \$75, Sunrall \$10; Lauderdale Asso.—Hebron \$9; Sunflower Asso.—Lyon \$6; West Judson Asso.—Camp Creek \$2. Total Ministerial Students, \$298.60.

Columbus Association.

West Point—orange box \$48, Mississippi Baptist hospital, (Rev. A. K. Wood) \$15, old ministers' relief \$10; old ministers' box \$6, ministerial education \$10, Mississippi College endowment \$10, Southern Baptist Theological Seminary \$20, Memphis Baptist hospital \$10, box to frontier \$61.50, Christmas offering \$90, box to factory West Point \$18.75, home expenses \$1.30.

A WORD OF APPRECIATION.

Sometime ago a committee, with Mrs. A. J. Aven as chairman, was appointed to interview Dr. Lipsey, our much beloved Baptist Record editor, with regard to having a woman's page free from advertising matter.

After consultation with Dr. Lipsey, he said he would do the best he could for the women, but that the matter of placing advertising was not always under his control; the last few issues, however, have been such a clean, beautiful page that we wish to thus publicly acknowledge

this added kindness of Brother Lipsey. He has always thought enough of the work of the women to give us plenty of space, even giving us at two different times the entire issue, and now this beautiful clean page, free from all advertising, brings every woman in our State under reverent gratitude. Sisters, let us show our gratitude by securing new subscribers to our Record for in doing so we help ourselves and our denominational interest and thus foster the chief aim of Brother Lipsey.

In behalf of every woman in our State we thank Brother Lipsey for this kindness.

Sincerely,
MRS. W. A. McCOMB, President.

IMPORTANT NOTICE.

Ladies wishing to go as delegates to the Southern Baptist Convention are earnestly requested to send in their names at once to Miss M. M. Lackey, Jackson, Miss., as they must be in by April first.

Gallman, Miss., March 7, 1914.

Dear Mrs. Bailey:

We are observing the week of prayer in our society at Gallman this week, this (Saturday) being our last day. We have all enjoyed it very much indeed. We called off our meeting Tuesday, that we might attend our associational rally at Crystal Springs. We were so glad to have our beloved secretary with us. We were charmed with the plans she suggested, and hope to use some of them in our society.

The ladies of the Gallman society have just finished about seventy-five garments for the children of our orphanage, and have made one quilt.

I have asked the four societies—Gallman, Damascus, New Zion and Pilgrim's Rest—to give enough to support a native Bible woman in China; and feel sure we shall get the amount asked for.

This month our contributions are for home missions.

We have as noble women in our work as one will find anywhere. They are so ready to respond when called on. They are thoughtful of the pastor and wife, and gladden our hearts by many deeds of love.

May God bless the women of our State. I trust we shall all do our best for home and foreign missions.

Yours in the work,
MRS. D. W. MCLEOD.

MORE ABOUT MORMONISM.

It would seem that Mormonism, in its falseness and vileness, had been so fully and so often exposed that it might be expected to fade away and die. But, as a matter of fact, it is doing nothing of the kind. It is growing, and dominates in both religion and politics not only Utah, but eastern Idaho, and is gaining in influence in other parts of the country and with the Federal government. In view of what Mormonism really is, the fact that a Mormon was the chosen personal representative of President Taft in the Senate of the United States is a fact which is startling to all who have any care for the purity and preservation of the family or for the spread of Christianity.

It may seem needless, but perhaps it is worth while, to repeat that Mormonism is paganism. It teaches that there are many gods, of whom Adam was the first, and that Jesus Christ and Joseph Smith are later gods; that all gods were at first human and imperfect, if not sinful, and that all were married and begat children, and still continue to do so; that Jesus Christ was married at Cana of Galilee, the turning of water to wine having taken place at His own wedding, and that He afterwards married in a polygamous way, both of the sisters, Martha and Mary, of Bethany. Although it is publicly stated that polygamy has been abandoned, the confession

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of President Joseph F. Smith in his examination before the United States Senate showed that he and others were still living in polygamy, and the Denver Tribune published 265 cases of recent polygamous marriages, giving names and addresses, any one of which would have exposed the paper to a suit for libel if it had not been true. Not a single prosecution has followed.

But Mormonism is more than paganism. It is a revival or repetition of the worst form of paganism; that paganism anciently known as phallic paganism, and exemplified in the rites of the worship of Baal and Moloch or the deifying of the sexual relation. Mormonism cannot be purified because its fundamental and essential doctrine is that no one can reach the state of perfection and happiness except through marriage, or polygamy, which is the Mormon ideal of the marriage relation. The law against polygamy is useless, because, according to Mormon belief, obedience to that law would consign a person to eternal misery. Like the liquor traffic, the only way to reform Mormonism is to exterminate it.

The classes of people among whom Mormonism wins its converts increases the difficulty of fighting it. It is not making progress among intelligent people who can read the abundant literature in which its falsehood and evil are exposed. Its gains are from three sources: First, from the rapid natural increase of polygamous families; second, from recruits gained by Mormon missionaries among the poorer people of Europe and the immigrants to this country; and, third, from among the poor whites of the Southern States. Not much apparently can be done to check Mormon growth from the first two causes. But it seems that more active and effective work might be done to thwart its propaganda in the South, where, it is said, it is gaining one thousand converts a year. This offers a challenge and a spur to all Christian churches, pastors and missionary bodies of the Southern States.

The best book on Mormonism by far is Kinney's "Mormonism, the Islam of America." It is an exhaustive, well analyzed, true and cogent exposition of the evils and untruths of Mormonism in all their phases, and one who has this book hardly needs more. That society and the American Baptist Home Mission Society of New York, and the Woman's American Baptist Home Mission Society of Chicago and Boston, can supply excellent tracts and pamphlets on the subject. The Utah Gospel Mission of Cleveland, Ohio, also offers free to Baptist pastors in the Southern States two excellent tracts, "Why I Could Never Be a Mormon," and "Incidents and Anecdotes Illustrating Mormonism." We commend the latter especially for practical use. It is made up almost entirely of the testimonies of persons who have been deceived by Mormon missionaries and have found out the evils of "The Church of the Latter Day Saints" by woeful personal experience. Send a one-cent stamp for copies. We urge the brethren in the South to take this matter in hand, and fight this insidious heathenism in our own land vigorously and effectively.—Watchman-Examiner.

The Baptist State Convention Board has only one secretary. W. R. Cooper, Zeno Wall and J. P. Harrington are "enlistment missionaries." Their official title is fixed by an action of the board. They are missionaries and do missionary work. J. E. Byrd and W. E. Holcomb are Sunday School field men. The three enlistment missionaries are supported jointly by the Home Mission Board and the State Convention Board. The Sunday School men are partially supported by the Sunday School Board. The expenses of the Convention Board of Mississippi are less than any other state in the bounds of our Southern Baptist Convention, unless it be one or two of the smaller states.

Thursday, March 26, 1914.

THE BAPTIST RECORD

Impure Blood

Instantly suggests the remedy, HOOD'S SARSAPARILLA. A word to the wise is sufficient. Buy a bottle this very day. Be sure to get Hood's Sarsaparilla, the true blood purifier, prepared only by C. I. Hood Co., Lowell, Mass.

HOW ONE BOY WAS CALLED TO PREACH.

Once upon a time there lived in Viernau, near Erfurth, in the middle of Germany, a man by the name of Otto Hoffman. He had eleven girls and two boys, and to each of his thirteen children he gave thirty acres of land outside of the village and house and barn in the village. The older of the boys, John Valentine Hoffman, being highly educated, desired to study for the ministry, but

her would not consent, so he stayed as the young man of the family. He fell in love with the poorest girl in the little city, and in this matter he did not give in, so at last he got the consent of his father and married the poor Cinderella of the place.

Having thus for conscience's sake suffered persecution and paid fines from 1848 to 1852, Hoffman in the spring of 1852 sold out what he had and came to the United States with the express intention of making himself and his descendants citizens of a republic where everybody could serve God according to the dictates of his conscience. He came over to England. On New Foundland he learned one more of his little sons under one year of age. Coming to Buffalo, he walked straight from the ship to the courthouse to declare his intention and five years later all members of the family were full-fledged citizens of the United States.

After staying in Buffalo a few days Mr. Hoffman left his only living little boy of ten years in the care of the Rev. Johannes Andreas August Gra-

teach Bible history, and the story of the temptation of Christ was the theme. The teacher said: "You must never believe, children, that there is a devil—there is no devil—one man is another's devil," etc. Thereupon the new scholar, little Jacob Hoffman, stood up, and stoutly addressing the teacher, said: "Teacher, but the Bible expressly says, 'The tempter came to Him' and 'Be vigilant for your adversary, the devil, goeth about like a roaring lion, seeking whom he may devour;'" "Resist the devil and he will flee from you" and "Christ is come to destroy the works of the devil," and other quotations did the little preacher then and there make, the whole school being hushed, the teacher standing as if rooted to the floor, and every scholar attentively and breathlessly listening. The teacher said no word in reply, but hastily dismissed school. At the Hoffman home the sisters reported what their little brother Jacob had done. The consequence was that Hoffman nevermore sent his children to that school. Time and again he had to appear before the courts and was fined for having kept his children at home. Time and again he paid his fine telling the authorities: "You first get a teacher who loves the Bible, then I will send my children, but not before."

One Saturday the teacher at the close of school stood before our little fellow and said: "Now, this is the last day for you in this school, what we can teach you that you know; Monday you enter 'college.'" So, then, the little fellow went to a common school about three months, and at ten years and three months of age entered college. At sixteen years the little fellow was nearly through college, but now he absolutely refused to become a preacher and he went home, working like a good fellow, so that soon he did a full man's work, making a hundred and twenty-five rails, or one thousand hoops per day and all from the felling of the trees to the finished product. And the young fellow naturally felt proud to be thus able to show people that he was "a man." This lasted about half a year and then there came a day the memory of which can never be effaced. The father had managed to have everybody away from the premises. In the house were John Valentine Hoffman and Maria Christiana, nee Hohman, his wife, and out in the yard was John Jacob, their only living boy. A feeling of

They both were honest and Christian young people and married with the intention of raising just as many children as the Father in Heaven would be pleased to give them. During their married life God gave them eight boys and seven girls. Of the boys only the fourth one lived—he is Pastor Hoffman, about whom I'm now going to tell my readers some interesting facts—the other seven dear little fellows all died before they were a year old. The seven girls of the family all lived to be married.

John Jacob Hoffman, the only one of eight boys to live, was born on a Sunday, the 12th day of June, A. D., 1842. In 1843 his father, John Valentine Hoffman, sold his possessions, and moving to Prussia Poland, bought out a Polish nobleman. Now the little fellow from the mansion could gradually grasp the vastness of his father's newly acquired possessions—a vast expense of level soil—a fish pond covering five acres of land, fed by a limpid stream; about a hundred head of cattle, several hundred sheep, fifty horses, etc. I know that the young chap, being called Jacob by his middle name, with his two older sisters were used to slake their thirst directly from the milk-fountain of appreciating mother-sheep among the vast flock. In this way the little fellow grew to be six years of age. Then came the great revolution of 1848. John Valentine Hoffman scarcely got anything for all he possessed, but had to flee back to save his life. He managed to buy some property in a neighboring village. This village is called Kuehndorf, only five English miles from Viernau, the birthplace of the Hoffmans. In Kuehndorf our little six-year-old boy with his two older sisters went to school just half a day and never again. It happened like this: On that forenoon it was the teacher's business to

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Inexpressible anxiety came over the boy, and looking toward the house he saw his father stand in the open door, calling to him and saying: "Jacob, come in the house, I must tell you something." The boy went as in a daze, and turning to his father who had shut the door, the father said: "Jacob, have you ever thought why it is that you are the only one of all our boys who lives, and you are now sixteen years of age while all the others have died before they were a year old; we can't stand it any longer, so your dear mother and myself have made up our minds to tell you," and father and son looked at the lady, then and there a real "mater dolorosa," and the father continued: "We wanted a boy who would live so much, for three little fellows had died not being a year old, so on our bended knees we made a vow to Almighty God, that if He would give us a boy and let him live and give him the necessary brains, we would not want him for ourselves but give him back to the Lord, like Samuel was given back; we would not begrudge our last penny, but make a minister of the gospel. Upon that vow you were born—and now: What are you going to do about it?" Father and son fixedly eyeing one another all the while, the son now with a choking voice, said: "Father, I'm going back to study"—and having thus said, the climax of the spell was reached and the boy rushed out of the house to give vent to his feelings by a good cry.

Within four weeks from that day the boy was at Fort Wayne, Indiana, and studied for the ministry, and when he was eighteen years and six months old he was ordained a regular minister of the Lutheran church. Since the sixteenth day of January, A. D., 1861, he has been doing missionary work mostly. The revelation which God through his parents made to the boy has been of immense value to the man. It is now, and for many years has been, very close to Pastor Hoffman that for him there is nothing but "preach the gospel or die," for thereto he was born.

Yours truly,
ELPISON.
New Orleans, La.

Pastor Tom Tomlinson is delighted with the work at Leakesville. The Sunday School will support one orphan; organized a B. Y. P. U.; good prayer meetings; five additions last Sunday night—three for baptism; good congregations. Plans arranged to build a pastor's home near the new meeting house.

Mississippi College

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Who could be expected to write more authoritatively about the missionary work of Southern Baptist women than Miss Fannie E. S. Heck, so long president of the Woman's Missionary Union? With a keen insight into the background of woman's work, with an absorbing devotion to the cause, she has written in an easy, flowing style "In Royal Service." It is a book of great power. It tells all about the environment, the development and the organization of Southern Baptist women's work. It is really a superb production. It will certainly generate enthusiasm for it tells finely a story of which every Southern Baptist woman should be proud. It goes without saying that in this Jubilee year this will be the leading text-book used by the women.

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NOT AN EXPERIMENT.

Paint Lick, Ky.—Mrs. Mary Freeman, of this place, says: "Before I commenced to take Cardui I suffered so much from womanly trouble! I was so weak that I was down on my back nearly all the time. Cardui has done me more good than any medicine I ever took in my life. I can't possibly praise it too highly." You need not be afraid to take Cardui. It is no new experiment. For fifty years it has been found to relieve headache, backache, and similar womanly troubles. Composed of gentle-acting, herb ingredients, Cardui builds up the strength, preventing much unnecessary pain. Try it for your troubles today.

A COUNTRY SUNDAY SCHOOL.

I would like to tell you something of our little Sabbath School, hoping that it may encourage others who are trying to keep a small Sunday School in the country. We have been working under our present plan one year. We, of course, have had, and still have difficulties to deal with, and annoyances of various kinds, but our motto is "Only be thou strong and very courageous." That is a fine motto, isn't it? But we go further and endeavor in a spirit of trust and obedience, to claim the promise which follows "and then thou shalt have good success." We realize that we are doing the Mas-

SHOES TO THE CONSUMER AT WHOLESALE PRICES

Since catalogue was issued, we have added a great many new styles to our line. It will be several months before a new catalogue will be ready to mail. We have found that

Ladies' Oxfords made of Russia Calf and White Duck

with rubber soles on English last, are very popular. We can furnish the Russia Calf with rubber soles at \$2.00 and \$2.50 per pair, the kind that retail for \$3.00 and \$3.50. We have a complete line of Ladies' White Duck Oxfords, with rubber soles, at 90c, the kind that retail for \$1.50—at \$1.10 and \$1.50. The \$1.50 is the regular \$2.25 shoe.

It is about time now for the wearers of shoes to think about the spring and summer styles, or oxfords, and we would suggest to the readers of this paper that they forward their orders now while our stock is complete. We have all the new styles and if there is anything not mentioned in the catalogue we would suggest that our customers describe the shoe wanted, we have it.

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The Parcel Post Shoe Company is thoroughly reliable.—Advertising Mgr.

WHAT WOULD HURT DADDY.

Jean Nabers.

For three long months Marjory Ray had lived at Wilton. A few girls had called and she had promptly returned their visits. But they did not come back again. She was never invited to informal teas or to go for a drive, nor asked to drop in after supper for a friendly visit. She had no brothers or sisters, and was lonesome—very, very lonesome in the big, strange new town. Of course ladies had called on Mrs. Ray, her mother, but she was the minister's wife. Marjory seemed to have been overlooked.

After she started to school she met many girls of her own age, but they were not friendly or social. The afternoons and Saturdays were tiresome long and she wanted friends.

"What is it, dear?" asked Mrs. Mabry, after noting Marjory's troubled face.

"Please don't be offended, but I didn't know Stella was going to give a dance. I can't stay. You know daddy is a minister and it would hurt him for me to attend a dance. You won't mind if I slip out at this side door and run home, Mrs. Mabry?"

"Certainly not, Marjory. My little boys will go with you."

"Thank you for letting them go. And Mrs. Mabry—will you please

see that my name isn't put in the paper as one of the guests at the dance?"

"I'll see that your name does not appear in the guest list, child. But we must have you over to tea with us very soon. The girl who is so careful about injuring her father's name is the one I want to be my daughter's friend. And other people will want you as an honored guest, too, when they know your worth."

"That is a great idea, Stella," cried Mary Hale. "An impromptu party will be the very thing to cheer us up left-overs. Make out your list right away."

"I will, and I'll not slight a single boy or girl in our grade. I'll invite some college boys and have the string band and a reporter to give our party a big write-up in the daily paper."

"That will be grand," chorused half a dozen at once.

That was how it came about that Marjory was included in the list of invited guests at Stella's party, and she promptly accepted. It would be nice to get acquainted with the Wilton young people and be "one of them" like other girls.

THE CLUB A GRAND SUCCESS.

The Baptist Record Piano Club has proven a grand success from its very beginning and continues to grow in popularity and usefulness. The big saving in price on high-grade Pianos and Player-Pianos, which results from uniting our orders in a club of 100 buyers, is the leading feature, but there are many other attractions.

The convenient terms of payment make piano buying easy. The exchange privilege gives you the full and actual value of your old piano in exchange for a new Player-Piano. The free music roll service enables you to exchange your old rolls for the new compositions at a nominal cost. The insurance feature protects your family in the event of your death. The permanent guarantee insures the quality and durability of your instrument. In fact the Club plan gives you perfect protection on every point in piano buying.

Stella introduced her to her mother and two small brothers and left them talking while she welcomed other guests. By and by the young hostess came back to Marjory and said:

"You must come with me and meet some college boys so you will have plenty of partners."

"Partners for what?" asked Marjory in astonishment.

If there is a Baptist preacher in the State of Mississippi who believes in open communion we know nothing of him. All Missionary Baptists believe in the sovereignty of the churches, and that the great commis-

"No, no, Stella, I don't dance. You know daddy is a minister."

"Yes, I know, but he would never find out that you danced. You need not tell."

"I could not do anything he would not like, and besides I don't know how to dance. If I danced it would hurt daddy."

"How 'prissy' you are, Marjory! But if you won't dance, sit near this window and I will introduce Bruce and you can talk to him and look on. I thought you liked to have a good time."

"I do, when it doesn't hurt anyone. I can't even look on, Stella. Introduce your friend to some other girl. I will go back to the library with your mother."

After she started to school she met many girls of her own age, but they were not friendly or social. The afternoons and Saturdays were tiresome long and she wanted friends.

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SUMMER COURSE IN CONSERVATORY OF MUSIC.

Many Music Teachers and Music Students are too busy in school session to evangelize the world was vested in the church. There are religious miseries, when your own drug-gist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic for weak women nothing has been found for 50 years that would take its place. Try it. It will help you.

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Our fertilizer book tells you what we manufacture, how we put it together, and what we use in the various brands. Then we go a step further and tell you how other practical farmers have made a great success of the use of Meridian Fertilizers. It isn't from any magic of our own that our fertilizers bring money to you. It is simply because they are the best value for the money. It didn't need any fertilizer legislation to get the best into our "Home Mixtures." We put it there because we wanted to make the best thing for use in this part of the country. And we made it, too. That is why one of every four bags of fertilizers used in Mississippi bears our red bag trademark.

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Meridian Soluble Guano

Meridian Potato Special

Meridian Vegetable Grower

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Meridian Perfection Phosphate

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anly miseries, when your own drug-gist has on his shelf a remedy for such troubles—Cardui. Get a bottle for your shelf. As a general tonic for weak women nothing has been found for 50 years that would take its place. Try it. It will help you.

The home board evangelistic campaign in Louisiana is assuming large proportions. There have been 2,600 additions to the churches where meetings have been held. The force has been transferred to New Orleans and is now at work in that great city. The difficulties are many there.

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Has A Cure For Pellagra

Parrie Nicholas, Laurel, Miss., writes: "Seems to me if I had not obtained your remedy when I did I would not have lived much longer. I am glad you discovered this wonderful remedy that will cure Pellagra. When I began taking Baughn's Pellagra Remedy my weight was 60-odd pounds; now it is 90-odd. I would like to have this published and sent to sufferers of Pellagra."

This is published at her request. If you suffer from Pellagra or know of anyone who suffers from Pellagra it is your duty to consult the resourceful Baughn, who has fought and conquered the dreaded malady right in the Pellagra belt of Alabama.

The symptoms: hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucous and choking; indigestion and nausea; either diarrhea or constipation.

There is hope if you have Pellagra you can be cured by Baughn's Pellagra Remedy. Get the free book on Pellagra. Address American Compounding Co., 581 Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

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NEWS IN THE CIRCLE MARTIN BALL

Dr. A. C. Watkins has resigned the pastorate at Bastrop, La., and becomes enlistment secretary of the Home Board with headquarters at Mansfield, La.

Rev. Z. W. McNeal resigned the church at Cherokee, Ala., to accept the call to Florence, same state. He is now on the field.

Evangelist D. P. Montgomery has recently closed a fine meeting at Sweet Springs, Mo., in which there were 53 additions.

Rev. B. F. Wallace has resigned at Bunkie, La., and accepted work at Pineville, same state. The Pineville church will have full time now.

Rev. W. D. Hubbard has joined Evangelist T. T. Martin in evangelistic work. He will work anywhere. Address him at Dadeville, Ala., or Blue Mountain, Miss.

Dr. S. E. Tull, of the First church, Paducah, Ky., is this week assisting Pastor Austin Crouch at Murfreesboro, Tenn. We expect to hear of gracious results.

Rev. E. B. Gatlin has resigned the pastorate of the North Fork church, Kentucky. His plans for the future are not stated. He is a strong gospel preacher.

Dr. Richard Hall has accepted work with the Judson College, Ala. He will teach philosophy and history and assist the president in the general management of the school.

Dr. J. Frank Goodman has accepted the presidency of Johns Hopkins University and will take charge at the opening of the fall session. He was formerly professor in Columbia University.

Rev. C. H. Cosby closed his work at Beechland church, Louisville, Ky., last Sunday, and will at once take up the work of the pastorate of the Judson Memorial church, Nashville, Tenn.

It is gratifying to the entire brotherhood to know that Dr. J. R. Sampey, of the Louisville Seminary, is able to be out again after the critical operation through which he has just passed.

The First church, Shreveport, La., has raised \$20,000 for the building and loan fund of the Home Mission Board. Dr. M. E. Dodd is the popular pastor. The church has recently enjoyed a great revival.

Rev. J. D. Jameson has been doing colportage work in the Delta for several weeks. He has met with great success. One could heartily wish that the literature was all Baptist. But it is good reading.

Pastor H. R. Holcomb, of Waycross, Ga., has the assistance of Evangelist J. H. Dew, of Missouri, in a three week's meeting in his church. We may expect to hear large results from the labors of these faithful kingdom workers.

We regret to learn that Robert J. Burdette is not able any longer to attend any church services. He is pastor emeritus of the Temple church, Los Angeles, Calif., which he organized. Dr. J. W. Brougher is the present pastor.

The church at Clarksdale took an offering last Sunday for Home Missions. When all is gathered it will be the largest ever made by the church for this object. The foreign mission offering will be made the third Sunday in April.

There are 47 ministerial students in Georgetown, Ky., and nine of these have signified their intention to go to the foreign field. We have a goodly number of men willing now to give their lives to this work but the money is wanting.

At the close of the Laymen's Convention a subscription of \$1,000 was raised to send Rev. John Mein as a missionary to South America. The preacher was so full of joy that his expression of thanks gladdened the hearts of the givers.

The Christian Index presents a front page editorial on the subject "The Budget, or Order Out of Chaos." This budget is for the Southern Baptist Convention and not for the churches to arrange. To us the editorial does not sound very baptistic.

The recent Laymen's Convention held in Louisville, Ky., was a great success. The climax was reached when Dr. W. O. Carver, of the Seminary, presented seventeen young men who had applied for appointment to foreign fields and could not go for lack of means.

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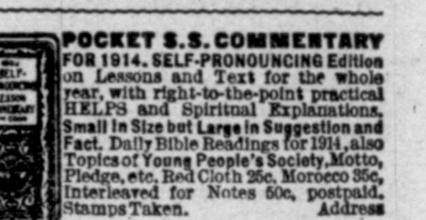
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S. A. STONE, Tkt. Agt., Jackson, Miss.
DR. T. J. BAILEY, Jackson, Miss.

JEEN & SISTER'S ROUTE

Tickets on sale May 8th to 13th, inclusive. Return limit, May 30th, or extension to June 15th, upon payment of \$1.00. Stop over at Birmingham and Chattanooga.

Special party will leave Jackson May 11th, arriving Nashville next day. Write to the undersigned for full information.

S. A. STONE, Tkt. Agt., Jackson, Miss.
DR. T. J. BAILEY, Jackson, Miss.

JEEN & SISTER'S ROUTE

The fourth quarter of the Forty-first Annual Session of Blue Mountain College opens April 6th, 1914.

We have arranged to give unusual advantages during that quarter to young ladies who wish to prepare for teaching in the public schools.

On June 8th, one of the regular State Summer Normals will open at Blue Mountain. This, of course, will be for both men and women.

The fourth quarter will last 9 weeks, closing June 4th. The Normal will last 4 weeks, closing July 3rd.

At the close of the Normal, examinations will be given for both regular and professional State teachers' license.

Prof. David E. Guyton, the brilliant head of our Teachers' Training Department, is on leave of absence this session attending Columbia University, New York City, from which great institution he will secure his M. A. degree early in June.

In Prof. Guyton's place we have Prof. W. M. Jones, late of Texas, who has had superb college and university advantages, experience as a teacher in a State Normal College, and success wherever he has taught. Assisted by excellent lady teachers, he will give first-class advantages during our last quarter to those who wish to prepare for examinations or otherwise strengthen themselves as teachers.

During the Summer Normal, Mrs. Jennie M. Hardy, now of Baylor College, Texas, will have charge of the training of primary teachers. For many years, she was classed as the finest trainer of primary teachers in Mississippi. All other departments will be in the hands of experienced and distinguished educators.

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Thursday, March 26, 1914.

THE BAPTIST RECORD

DEATHS.

(Continued from Page 11.)

LLOYD BENTON BERRY.

Lloyd Benton Berry was born October 14, 1912, and resided on this side but a brief period, meeting death in a sad accident the morning of February first, 1914. He was an unusually bright child and gave promise of being a great man. He was all but idolized by his father and mother, Mr. and Mrs. B. L. Berry. The little body was laid to rest in the family cemetery near the grandfather's home, Mr. B. P. Moore, near Georgetown, to await the summons to come up higher.

Sleep on, sweet babe,
And take thy rest,
God called thee home,
He thought it best.

REV. W. P. CHAPMAN.

As I sit in my room this evening my heart goes out in meditation on my dear departed brother. I think I can safely say that I knew him more intimately than any other man living. We were neighbors on the farm, visited each other, were members of the same church for years, were licensed to preach by the same church. He was my pastor for several years. Then I was his for about the same number of years. I have helped him in meetings; he has helped me. We have preached together, prayed together, studied together, criticised each other, loved each other all the years of our acquaintance, which was 40-odd years.

Those whose hair is turning gray, becoming faded, dry, scraggly and thin have a surprise awaiting them, because after one or two applications the gray hair vanishes and your locks become luxuriantly dark and beautiful—all dandruff goes, scalpitching and falling hair stops.

This is the age of youth. Gray-haired, unattractive folks aren't wanted around, so get busy with Wyeth's Sage and Sulphur tonight and you'll be delighted with your dark, handsome hair and your youthful appearance within a few days.

In the summer (June) of 1891, we went to Howard College, East Lake, Ala., to a Bible school for one month. Then in 1892 we went back together and spent another month. We always rented our rooms together, slept together, studied together. In 1895 we went to Mercer University Bible School, Macon, Ga., where we spent two months together, reading, studying, praying all the time we were in school.

We always went to the Southern Baptist Convention together and occupied the same room. The forty

No odds how bad your liver, stomach or bowels; how much your head aches, how miserable you are from constipation, indigestion, biliousness and sluggish bowels—you always get relief with Cascarets. They immediately cleanse and regulate the stomach, remove the sour, fermenting food and foul gases; take the excess bile from the liver and carry off the constipated waste matter and poison from the intestines and bowels. A 10-cent box from your druggist will keep your liver and bowels clean; stomach sweet and head clear for months. They work while you sleep.

Fine Opportunity For Teachers

The fourth quarter of the Forty-first Annual Session of Blue Mountain College opens April 6th, 1914.

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W. T. LOWREY, LL. D., President

Blue Mountain, Miss.

Thursday, March 26, 1914.

THE BAPTIST RECORD

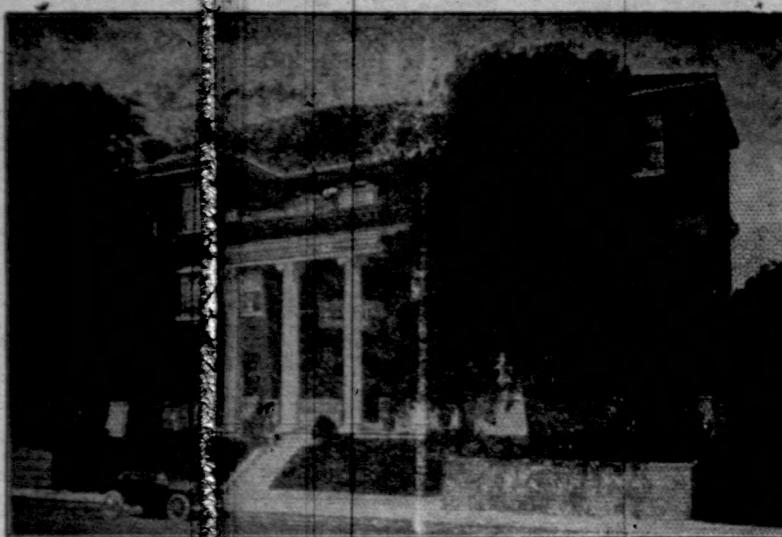
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MISSISSIPPI COLLEGE COLLECTION.

Dr. W. A. McComb came to Starkville the first Sunday in March to present the claims of the endowment. Dr. McComb said I had protected my people as long as possible, but finally I surrendered and he came. It was, I thought, an inauspicious time, for we are right in the midst of a building project to cost the church about \$6,000. A collection has been taken and the work will begin on May first. Again a home and foreign mission campaign is on and we want to do our best on both. Again, it was a cold day and our present heating system is inadequate for such a day. Again, it was the first day of a big revival meeting at the Methodist church with a noted preacher and singers. We faced these obstacles. There were other hindrances. This is a college town. Nearly all the boys of Starkville are educated at the A. & M. We had been closely canvassed for the Y. M. C. A. at A. & M. and many of our members were burdened with that load. I must confess I was a little nervous that first Sunday in March. The wind blew fast and cold. But considering everything, we had a creditable congregation. I must brag on my people. They are the right kind of folks to face a situation like that. They did. Dr. McComb was at his best. The amount received that morning was a little over \$1,300. We could not have a night service on account of the meeting. When Dr. McComb left Tuesday he had about \$2,000. It is hard to tell who was the happiest—Dr. McComb or myself. The church is delighted. McComb is the right kind of an agent. He leaves the church in fine condition. Whether a man subscribes or not he left him in a good humor. He is a fine judge of men and knows how to get a fellow to do his best. It is a great work. The Baptists of Mississippi are in the midst of the biggest thing in a half century of their history. A church wants to have a part in that great task. I never had a notion of not having a part in it. But I must confess I dreaded it for my church. McComb was persistent. Pastor, don't be afraid to let him in. He won't hurt you. Our people are glad he came. Those who didn't give I think are sorry they didn't and will yet. How we enjoyed him in our home. I love him more than ever. I love his work. May the Lord give us the victory.

W. A. JORDAN.

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IT IS A SHAME.

If there are any people on this God-favored earth who ought to be strictly honest, they are God's people.

Dishonesty is a bad species of sinning. It will not be practiced "up yonder" and surely ought not to be here by those who say they are going there. It works much hurt to its perpetrators and those upon whom perpetrated.

Men and women of God, don't do it, then.

How is the following a clear case of straight dishonesty on the part of churches? I met a young man of good parts who is serving some churches while educating himself for better work in the ministry, making the income from these churches pay his way in school. He told me that they did not pay what they promised, which made it necessary for him to leave school a while until he could make some money wherewith to re-enter. Now, these people knew this young preacher and knew his condition. They asked for his service and voluntarily promised to pay him so much. He accepted the work and went ahead depending on their promise to sustain him. They did not pay what they promised, with one result, as above stated. Parenthetically, they may have selected a school-boy to save money while well able to support a settled pastor. "There is that withholdeth more than is meet, but it tendeth to poverty" (of the spirit of giving).

Brother reader, do you belong to a church that has done such a thing? Won't you consider well whether this is honest before God? And won't you get the members together and raise the money and pay your preacher, that you may no longer be guilty of dishonesty before God?

Suppose, in order to do this, it should be necessary to wear the old suits another season, or do without one meal a day for some time even (which I know would not be necessary) wouldn't it be better to do so than to be dishonest with God?

Think how monstrously wicked it is for a Christian church to be dishonest with God, and the Spirit of God help you to see.

Yours in sadness,

P. A. HAMAN.

The efficiency committee of the Southern Baptist Convention met last week in Louisville, Ky. The committee is composed of some of our strongest men. Their findings will not be made known until the convention meets at Nashville in May. This seems to us to be a very important committee.

